

war or the history of his adopted home town when he, as a civic-minded citizen, prepared a series of lectures on the first soldier from the town to be killed in the war. He might have stopped with the lectures, but he found that his community, like so many others, had a deep Civil War heritage and that people were eager to share information with him. "Material—really rich, untapped primary stuff—just kept coming my way, much of it brought to my attention by people I did not know" (x). Local material led him to military sources, and the more he learned of the war and how it affected the people of his town, the more he became determined to write their story.

Trask uses the traditional sources of local history. As is usual with such sources, he has uncovered many gems. The narrative is built around the letters of one soldier, James Anderson, but is enhanced by a variety of other primary sources. Two of the strongest are the journal entries of a young woman, Rosa Kellner, and the writings of the town's leading antiwar Democrats. Such sources are rare, and Trask makes excellent use of them.

The author does more than give readers a stirring account of the war: his larger purpose is to discover the war's effect on people. His prologue looks to the literary history of war, from Walt Whitman to Phil Caputo, to find the context for the story of the boys who "were taken into the armies, trained, and transformed into cogs in what Hamlin Garland called 'a vast machine for killing men'" (2).

This is a Wisconsin story, and the military side is of the Army of the Potomac, which had few soldiers from Iowa, but the experiences of Iowa soldiers and communities were similar. The people of both states were well informed on the issues, participated in the political debates of the age, and, as the war progressed, saw their young men killed and mangled in unprecedented numbers.

Nineteenth-Century Mormon Architecture and City Planning, by C. Mark Hamilton. New York: Oxford University Press, 1995. xvii, 203 pp. Illustrations, maps, notes, bibliography, index. \$65.00 cloth.

REVIEWED BY LOREN N. HORTON, IOWA CITY, IOWA

There were many new developments in both architecture and town planning in the nineteenth-century United States. Some of these developments rapidly passed into obscurity, but others lasted until the present. The contributions of the Church of Jesus Christ of Latter-day Saints (LDS) are among those of lasting significance. Because of the administrative nature of the church, there was a uniformity of practice wherever the Mormons settled. This is an ongoing process, but

Professor Hamilton's book concentrates only on developments during the first seventy years of Mormon experience.

The few existing studies of Mormon architecture have not concentrated on the totality of LDS building types and styles nor on their arrangement into plats for towns. Thus, this book is important not only for Mormon scholars, but also for scholars of historic architecture and town planning and students of frontier history in Ohio, Illinois, Iowa, Nebraska, and Utah. As Hamilton notes, "Joseph Smith interpreted Zion as more than a state of mind or a way of life; he also saw in it a geographical location" (14). Accordingly, in 1833 Smith drafted his first plat for the City of Zion. Hamilton asserts that the general City of Zion plat has been used as the design basis for more than five hundred Mormon towns and cities, including Kirtland, Ohio; Far West, Missouri (never built); Nauvoo, Illinois; Kanesville, Iowa; Winter Quarters, Nebraska; and Salt Lake City, Utah. The pattern for Mormon communities and structures in all places where there is current membership was set by the achievements that were evident by the final two decades of the nineteenth century.

Hamilton has organized his material sensibly and usefully. Doctrinal mandates have influenced town founding and building construction since the origins of the church. The book is organized in exactly that hierarchical manner. Beginning with architecture from the temples, the structures of primary importance to Mormon life, Hamilton moves on through the tabernacles, the meeting houses, and associated buildings of religious connotation. Homes, commercial buildings, and other structures, including schools and governmental buildings, are left until last. This accords with the central focus of religion in the lives of LDS people.

Just as Joseph Smith Jr. drew the plat for the City of Zion, so did he describe and plan the temple, the central focus of church belief and behavior. The Mormons constructed temples at Kirtland and Nauvoo and planned one at Far West. After Smith's assassination in 1844 and the exodus of church members to the Great Salt Lake basin, Brigham Young influenced the design and construction of the temples in Salt Lake City, St. George, Logan, and Manti, all in Utah.

Only by understanding the importance of the concept of Zion in the LDS church can its architecture and town planning become clear. Hamilton has done a magnificent job of weaving these elements into an interesting and understandable narrative. He is at his best in the fine, clear use of descriptive architectural terms. Readers can visualize the appearance of the buildings from the narrative descriptions. But there is an abundance of appropriate photographic examples, too. Hamilton also has appropriate definitions of terms used in church

hierarchy and doctrine. Readers unfamiliar with the history and doctrines of the LDS church will have no trouble following the narrative.

In the wake of the sesquicentennial of the Mormon Trek across southern Iowa, Iowans may want to learn more about the complexly interwoven elements of material culture and religious belief that dominated the lives and thoughts of the thousands of Mormons who crossed Iowa during the years from 1846 to 1869. The trail from Nauvoo to Salt Lake City is being marked by the National Park Service as a National Historic Trail, there are Mormon meeting houses in several Iowa communities, and Mormon temples are under construction in several cities throughout the world. Hamilton's book allows us to understand the origins of LDS architecture and town planning, two significant manifestations of LDS history and part of the story of the Saints' migrations on the American frontier.

Peopling the Plains: Who Settled Where in Frontier Kansas, by James R. Shortridge. Lawrence: University Press of Kansas, 1995. xvii, 254 pp. Maps, tables, notes, bibliography, index. \$27.50 cloth.

REVIEWED BY NICOLE ETCHESON, UNIVERSITY OF TEXAS AT EL PASO

Peopling the Plains is neither an atlas nor a history of the settlement of Kansas but something of both. What emerges from the mixture is a rich cultural geography that explores the changing frontiers of Kansas by drawing on and mapping the state censuses of 1865, 1885, 1905, and 1925. Although the excellent maps dominate the book, James R. Shortridge has done a fine job of synthesizing a vast amount of historical material. The book is clearly written; the bibliography and notes reveal careful research and expert command of the literature.

The text provides a rich discussion of the influence of mining, cattle raising, railroads, religion, commerce, and especially land hunger and prices on settlement patterns in Kansas. Shortridge nicely balances the tension between collective action and individual agency in his discussion of the settlers' motives. They came as groups to Nicodemus, the free black settlement; to Catherine and Schoenchen, Russian German towns; or to the New England Emigrant Aid Society settlements such as Lawrence. By the later period, however, the migrants came more as individuals and families than as communal or religious settlements. Almost all of Shortridge's settlers are concerned about getting the best deals from railroad and land companies.

Shortridge's emphasis on economic factors, especially land, tends to downplay other factors that affected the peopling of frontier Kansas. Shortridge gives much greater weight to land hunger and speculation

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